To cover the head during Salaah

Regarding the covering of the head in Shari'ah the ruling does not have two views. To say that covering of the head is not a loved action cannot be a command in this issue, there is a difference of opinion by the writer.

Through many Ahaadith it is known that many a time Nabi Kareem ρ and the Sahabah τ had turbans or (toppies) headgears on their heads. According to the writer, as per his limited knowledge **besides Hajj and Umrah period there is no authentic Hadeeth found that Nabi ρ was found walking around without covering his Mubarak head or without a turban,** in fact to prove that he came to the Masjid and took of the turban and read Salaah with the head un-covered, if any scholar or colleague has such a Hadeeth then let us benefit us from it.

Hereunder, are a few Ahaadeeth, read them:

1. Hadhrat Amar bin Umayyah Ansari narrates that 'I seen Nabi ρ making Masah on the turban and leather socks' (Sahi Bukhari + Fathul Bari Vol: 1 Pg.308)

It has been proven from the above that certainly he must have read Salaah with the turban, because it is not possible that he made Masah on the turban, but removed the turban on which Masah was made. This Hadeeth includes for the stationed person and the traveler.

2. Hadhrat Mugheera bin Shu'bah τ narrates an incident in the battle of Tabook, that Nabi ρ went out to answer the call of nature before the Salaah of Fajr, he then returned after relieving himself. Hazrat Mugeera bin Shu'bah τ assisted with pouring water and Nabi ρ made wudhu, and these words are included in this Hadeeth:
'He then made Masah on the forehead and turban' (Sahi Muslim Vol: 1 Pg.161).

3. Hadhrat Amar bin Haarith τ narrates:
'In reality (like) I am seeing Nabi ρ on his Mubarak head there was a black turban, one piece of the turban was hanging behind in between the shoulders'. (Muslim Vol: 1 Pg.273)

4. Hazrat Jaabir τ narrates:
‘On the day of Makkah’s victory Nabi ρ, entered Makkah Mukarramah whilst wearing a black turban on his mubarak head’. (Muslim)

Some Ulema have objected that this Hadeeth is contrary to the Hadeeth narrated by Hazrat Anas τ in which it is mentioned that Nabi ρ, Mubarak head had a helmet, but Hafiz bin Hajr رحمة الله عليه replies in the following way: it is possible that in the beginning when Nabi ρ entered Makkah Mukarramah he had a helmet on his Mubarak head, thereafter he removed it (as mentioned in the Hadeeth of Hazrat Anas τ) later he wore a turban, in this way who ever seen him spoke of it. To support this Hadeeth the following Hadeeth is mentioned which is in Sahih Muslim narrated by Hadhrat Amar bin Haarith τ.

‘Nabi ρ, addressed the people in this condition that on the Mubarak head there was a black turban.’

This sermon was given at the door of the Ka’bah which was after the entry. Some Ulema have combined theses two narrations in this way that this black turban was on the top or bottom of the helmet so that to avoid the steel bar and avoid the Mubarak head from injury. (Fathul Bari Vol: 4 Pg.61/62)

5. Hadhrat Abdullah bin Umar τ narrates:
‘Whenever Nabi ρ tied a turban, then in between the two shoulders at the back a piece was hanging.’ Imaam Tirmizi says this Hadeeth is Hasan/Weak (Mishqat Vol: 2 Pg.475)

6. Hadhrat Abdurrahman bin Ao’af τ narrates:
‘Nabi ρ, fastened a turban for me and a piece of it was left in front and at the back of me.’ (Mishqat Ref: Abu Dawood Vol: 2 Pg.475).

7. Hadhrat Umar bin Khattab τ narrates:
‘I heard from Nabi ρ , that martyrs are of four types; amongst them one is he who has strong Imaan. When he came in front of the enemy, he then testified to the oneness of Allaah (fights until martyrdom), then this is such a person that on the day of Qiyamah (reckoning) people will lift their eyes towards him, and will lift their heads so high that their headgear will fall. The narrator says he does not know that if

Hadhrat Umar τ meant his headgear was falling or the falling of Nabi ρ headgear. (Jamia Tirmizi). Imaam Tirmizi gave the status of this Hadeeth as Hasan. From this Hadeeth it is learnt that Hazrat Umar τ or Nabi ρ were wearing a headgear.

8. Abu Sheikh narrates a Hadeeth from Hadhrat Ayesha τ that: ‘On a journey Nabi ρ should wear the headgear which covered the ears, and when he was stationed he wore the headgear of a Syrian type (شامی).’

9. In Musnif bin Abi Shaibah and in Musnif Abdur-Razzaq’s (commentary) it is narrated by Imaam Hasan Basri رحمة الله عليه that ‘The Sahabah of Nabi ρ made Sajdah in this condition that their hands were on the clothes, and from them some persons should make Sajdah on the headgear and turban. (Umdatul-Qari commentary of Sahih Bukhari).

10. Imaam Bukhari رحمة الله عليه in his book Kitabul-Libaas under the chapter of AL-BARANS writes a Hadeeth of Hadhrat Abdullaah-bin-Umar τ. One person asked: ‘Oh Nabi ρ a person who is in a state of Ihraam what kind of clothes can he wear?’ Nabi ρ replied he should not wear a shirt/kurta, a turban, a trouser, a branas برانس (a type of headgear) and nor socks. Thereafter Imaam Bukhari in Vol: 1 pg.273 under the chapter باب العمائم wrote the same Hadeeth of Hadhrat Abdullaah bin Umar τ.

From this Hadeeth it is clearly understood that in the Mubarak time of Nabi ρ most of the time people should wear headgear’s and turbans, otherwise Sahabah τ who walked around and performed in Salaah, if they were not concerned about the head gear then the prohibition would have not come in the state of Ihraam, just like women should not come out in front of strangers without a veil, although the command is that in the state of Ihraam the face should be left open, unless a stranger comes in front then the sheet should be brought in front of the face (not close the face). Imaam Bukhari رحمة الله عليه and other Muhadditheen who under the chapter of Kitabul libaas have narrated these Ahaadeeth, their intention was to follow the discussion, other wise what was the benefit of mentioning these Ahaadeeth.

Allaah says ‘for you, Nabi ρ is a perfect example’.

This saying includes worship and social life for it could be possible that Muhtaram Moulana Naeemul-haq's view regarding eating, drinking and dressing was like those things or commands that did not indicate the ruling, than that was not permissible, but the writer does not agree because if this was not a liked action by Nabi ρ then like we find a prove of the turban and headgear on the head of Nabi ρ, likewise there would have been a narration of his Mubarak head been bare headed out side and in Salaah, but I did not find any such narration in my research. Now covering the head was the practice loved by Nabi ρ. This act was also loved by Allaah, therefore this action to be rejected is not appropriate.

The Sahabah τ condition was such that in dressing and drinking which was liked by Nabi ρ was liked by themselves.

In Sahi Bukhari under كتااللباس the chapter of بابالنعالالسبتيهوغيرها Imaam Bukhari رحمةاللهعليه narrates a Hadeeth of Hadhrat Ubaid bin Jareer τ who said to Hadhrat Abdullaah bin Umar τ that four things are such which only you act on it, your other companions do not do it, from them one thing is wearing shoes without hair on it. Hadhrat Abdullaah bin Umar τ replied: 'meaning the question on shoes without hair' The answer is that I seen Nabi ρ wearing shoes on which there was no hair and he liked them, therefore I too like wearing such shoes. (Fathul-Bari Vol:1 pg.308)

Regarding the level of following of Sunnah by Hadhrat Abdullaah bin Umar τ, is not hidden away by the people of knowledge.

Likewise, Imaam Bukhari رحمةاللهعليه in his book كتابالاطعمة under the chapter of 'الدباء' narrates a Hadeeth of Hadhrat Anas bin Maalik τ "Nabi ρ went to one of his slaves who was a tailor, who brought a pumpkin for Nabi ρ, thereafter Nabi ρ began to eat it." Hadhrat Anas τ says "when I seen Allaah's Nabi ρ eating pumpkin since then I began to love eating it."

In the same way we have seen great, great Ulema/Scholars/the learned covering the head in and out of Salaah, now a days the new generations especially the Ahle Hadeeth group have made it a habit of regarding Salaah without covering the head, we can aptly say that this is an ongoing fashion but not a Sunnah, or to establish that it is permissible to uncover the head by rejecting its preferably and desirability. For the permissibility of appearance, at times practice of uncovered head can be done, but now a day's habit shows that what is in the books of Hadeeth regarding acts

of مندوبات and مستحبات Sunnah and optional lie waste, and we want to act on permissibility and excuse, this is not a good thinking. Our respected Moulana Naeem has written and said 'some of our people because of the enthusiasm of Ahle Hadeeth quarters, have recorded some strong Hanafi quotations, to answer those performing Salaah bare headed.'

This can be done through understanding, some reliable evidence be presented to them, and after this if they are still adamant, and are not prepared to come towards the truth, then is it necessary for us to conclude it as مستحبات and make reading Salaah without a headgear at all times their symbol, if this is the intention then when they leave their homes they should leave bareheaded and read Salaah bareheaded, but this is amazing because when they leave home they put on the headgear and as soon as they enter the Masjid the headgear is removed and put away on one side, thereafter Salaah is commenced. From this it is learnt that the statement Moulana Naeemul-Haq mentioned about Salaah read with barehead is permissible, but the greater mistake understood by the public is common and it has become very common, to address this is of utmost importance.

Now in the public it has become a norm that the headgear be put on when leaving home for the Masjid and soon as the person enters the Masjid the headgear should be removed and Salaah should be performed bareheaded, giving this practice to be the Sunnah of Nabi ρ and many followers of Ahle Hadeeth act upon this.

Now think for yourselves what a big mistake this is, and this is only due to the actions of the Ahle Hadeeth, in fact the truth is **that I do not** even **find a weak Hadeeth in which it is mentioned that Nabi ρ left his home with a turban on his head and upon entry of the Masjid he took of his turban and read Salaah bareheaded,** thereafter making it a routine or habit for ever.

To remove this misunderstanding, should it not be that we cover our heads during Salaah and out of Salaah, so that this wrong is erased away.

Concerning reading Salaah with a bare head, a prove is presented in the Kitaab of Abu Shaikh-ul-Albani's character of Nabi ρ on pg. 115, the chain is very weak, maybe it is possible someone takes this narration and begins to object, I therefore write the context and the chain of narrators so that no one misunderstood my quotation.

حدثنا - محمدبن عمران-الی آخری

In this chain of narrators Abul Shaikh-ul-Asbahani's teacher and his two Shaikh's Ahmed bin Isla Al Maqani and Sulaiman bin Dawood As-Salaal's conditions in our present sources and of the classical sources nothing is mentioned, further more on number 4 Bishr bin Yahyah Al-Maruzi is mentioned, his name has been mentioned only in Al-Jarah wa Ta'deel Li ibn Hatim and no other book mentions it and in the Al-Jarah wa Ta'deel only this is written كان صاحب الراى (a person of opinion) .This word is not of ratification and adjustment, therefore this is also vague. Thereafter Muslim bin Salim's name is mentioned. This is made up. Many scholars of Hadeeth have agreed on its weakness. Then comes the name of Al-Azramy and perhaps it is of no far fetch that he is Muhammad bin Ubaidullah bin Abi Sulaiman Al-Arzami, this is also abolished, thereafter comes the name of A'ta, he is Ibn Abi Ribah and he is a reliable companion.

To see the details refer to تقريب التهذيب الميزان و اللشان, now from such a narrator to prove is darkness upon darkness: if an ignorant wants to substantiate his statement will do it, but the one who Allaah has given light of knowledge will not prove from such a narration.

Some people give us this Hadeeth (as proof), in which it is mentioned that Allaah's Nabi ρ read Salaah in one piece of cloth and in this the headgear etc is included, in other words he read Salaah without covering his head.

Firstly, this was when there was difficulty, and there was not sufficient. Thus the objection was on Hazrat Jaabir τ of performing Salaah in a piece of cloth, he then said in the Mubarak (blessed) period of Nabi ρ amongst our midst we did not have two or three sets of clothes.

Similarly, in Saheeh Hadeeth it is mentioned that someone asked Nabi ρ and he replied from amongst you is there any one who has two sets of clothes?

From the above we settle the misunderstanding which, is not hidden away from the people of knowledge.

Secondly, I do not understand that why these people are justifying proving the permissibility about the headgear etc on the basis of having one set of clothes. If reading Salaah bare headed is Sunnah and proving one's argument on the basis of the Hadeeth 'having one set of clothes,' then Bismillah do it from when leaving the house by instead taking of one

cloth remove all the cloths, then come to the Masjid and performing Salaah in this manner.
This is a great injustice, that when leaving home a shirt, trouser, coat is worn but upon entering the Masjid only the turban or headgear is removed to read Salaah.

Is it according to you all that the meaning and understanding is that all other clothes be put on, and only the headgear etc should be removed, then this understanding is wholly wrong.

Perhaps some people began to say that Allaah Subhanahu wa Ta'ala's command is to beautify the Masjid, meaning that wear clothes and as nowadays there is plenty of clothes to wear, but leave the head uncovered.

A request is made with respect that if other clothes are included for adornment then how is it that the headgear is excluded from this multitude. From the above pages we have proved that most of the time Nabi ρ practice was to cover the head, therefore I thought that the headgear etc covering of the head is adornment, what other prove can be stronger?

Allaah's Nabi ρ's liked the action to be of high adornment standards and that is loved by Allaah also.

Nevertheless, for me in the state of Salaah and in general conditions to cover the head is best, desirable and Sunnah. If any knowledgeable has any objections and can prove my findings wrong then I am prepared to withdraw.

Translation Edited by
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